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Sacrifice, gifts, penance, study, observances, and regulations, all this ends in destruction. There is no end for knowledge; therefore one whose self is tranquil, whose senses are subjugated, who is devoid of the idea that this or that is mine, who is devoid of egoism, is released from all sins by pure knowledge.—*Anugita.*

THE PATH.

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The Allegory of the Cup.

When Rabelais' hero, Pantagruel, has completed the long and toilsome voyage of discovery that he makes for the benefit of his friend Panurge, the two arrive at last at the shrine of the Divine Bottle, to which they are guided by the illustrious Lantern, emblem of the light of Truth. The whole description of their progress through the underground region in which the temple they seek is built, is full of the symbolism of initiation, through whose manifold tests the travellers are obliged to pass. The mystical seven planets, with their appropriate jewels and metals, are represented here, and the twelve signs of the zodiac, with other astronomical figures, are painted upon the dome over the fountain, which is itself shaped like a heptagon within a perfect circle. From this temple the neophyte, specially arrayed for the ceremony, is conducted to the inner shrine, a round chapel built of transparent stone of richest workmanship. Within it is another seven-angled fountain, in the midst of which stands the Divine

Bottle, a pure, oval crystal. The hymn of invocation having been sung, the oracle pronounces the one word "DRINK!"

And the priestess dismisses the seekers with these words: "Here below, in these circumcentral regions, we establish as the sovereign good, not to take and receive, but to impart and give; and we reckon ourselves happy, not in taking much of others' goods, but in imparting and giving of our own to our fellows. Go, friends, in the protection of that intellectual sphere of which the centre is everywhere and the circumference nowhere, that we call God. All philosophers and ancient sages, the more surely and pleasantly to accomplish the road of divine knowledge and the pursuit of wisdom, have esteemed two things necessary—the guidance of God and the love of mankind. Now go, in the name of God, and may He be your guide!"

It is easy to see the identity of this Divine Bottle with the sacred cup or consecrated drink of all nations. The Greek and Roman gods drank from the cup of Hebe or Ganymede (two personifications of the same idea), and the priestesses of their oracles also drank deep draughts of the sacred beverage before they prophesied, as in India the Soma juice still inspires the Brahmin at the altar. In the second Book of Esdras, ch. XIV, Esdras is commanded by a vision to re-write the burnt books of the law, and to prepare him for the task he is told by the Voice, "Open thy mouth, and drink that I give thee to drink." "Then opened I my mouth," says Esdras, "and behold, he reached me a full cup, which was full as it were with water, but the color of it was like fire. And I took it and drank: and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

In the 2nd volume of *Isis*, p. 560, we are told that in the sacred rites of Bacchus (from which the ceremony of the Eucharist was derived) the hierophant-initiator presented symbolically before the final *revelation* wine and bread to the candidate, who partook of both in token that the spirit was to quicken matter, that is, that the divine *Wisdom* was to be revealed to him. And in a note to p. 228, Vol. I, of the *Secret Doctrine*, we read that "Soma is with the Hindus the father, albeit illegitimate, of Buddha Wisdom," that is, that occult knowledge comes from a thorough understanding of lunar mysteries, or, taking Soma as the sacred beverage, that wisdom, "albeit illegitimate," follows the drinking of it.

With the ceremony of the Eucharist and its sacred vessels is closely connected the symbolism of the Holy Graal, the principal *motif* in the legends of King Arthur.

The stories of the Holy Graal are all to be traced back to the legend of St. Joseph of Arimathea, who was said to have brought to Britain from the Holy Land the sacred vessel of the Last Supper. In the French prose

romance of the *Saint Graal*, it is said that St. Joseph, having obtained leave from Pilate to take down the body of Jesus from the cross, first went to that upper room where the Last Supper was held, and found there the shallow bowl from which Christ was said to have eaten the paschal lamb with his disciples. And into this cup, as the body was lowered from the cross, fell many drops of blood from the still open wounds. "According to Catholic theology, where the body or the blood of Christ is," (points out Mr. Thomas Arnold), "there, by virtue of the hypostatic union, are His soul and His divinity." The Graal therefore becomes a divine marvel and mystery, a worker of miracles and wonders. By the Graal, St. Joseph's life was sustained in prison for forty-two years without food, and from it he imbibed also the food of spiritual wisdom. Wherever we find the symbol of the bowl, the bottle, or the cup, the idea is expressed or implied of divine wisdom as its contents. So in Hermes Trismegistus, as translated into French by Ménaro, we read: "God did not create all men with Intuition, because he wished to establish it in the midst of the souls of men as a prize to strive for. He filled a great bowl with it, and sent it by a messenger, ordering him to cry to the hearts of men: 'Baptise ye, ye who can, in this bowl; ye who believe that you will return to Him who has sent it, ye who know wherefore you are born!' And those who answered the call, and were baptised in this Intuition, these possess the *Gnosis*, and have become the initiated of the Spirit, the perfect men. Those who did not understand the call possess reason but not Intuition, and know not wherefore and by whom they were formed. Composed alone of passions and desires, they do not admire that which is worthy to be contemplated, but give themselves up to the pleasures and appetites of the body, and believe that this is the end of man. But those who have received the gift of God, judging by their works, O Tat, are immortal, and no longer mortal. They embrace, by intuition, all that is in the earth and in the heavens, and all that there may be above the heavens. Disdaining all things corporeal and incorporeal, they aspire towards the One and the Only. This is the wisdom of the Spirit, to contemplate Divine things, and to know God. This is the blessing of the Divine Bowl."

Sometimes the symbol of the *cup* is transmuted into that of the *well* or the *fountain*. In a note to p. 551 of *Isis Unveiled*, V. II, H. P. B. says: "The 'well,' in the kabalistic sense, is the mysterious emblem of the Secret Doctrine." "If any man thirst, let him come unto me and drink," says Jesus (John vii, 38), and therefore Moses, the adept, is represented sitting by a *well*, to which the *seven* daughters of the Priest of Midian come for water. And in the story of the woman of Samaria Jesus sat by a well, and used it as the symbol of spiritual wisdom. "Whosoever drinketh of this water shall thirst again," said Jesus, "but whosoever drinketh of the water

that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life." (John iv, 13-14.)

As the fountain of Moses had seven priestesses, the fountain of Rabelais seven angles, so the mystic fountain of Boccaccio (in the *Ameto*) is surrounded by seven nymphs, for "Wisdom has rested her house upon *seven* pillars." Prov. ix, 1.

When we come down from the symbolism of the Middle Ages to that of modern times, we find the story of the Holy Graal most beautifully retold by Tennyson. If he has omitted the incident of the drops of blood that fell from the figure upon the cross into the Cup, he has restored another point in the old legends of King Arthur quite as significant, the story of the "Siege perilous" of Merlin, that magic chair that always stood vacant, for Merlin had declared that therein

"No man could sit but he should lose himself."

But Sir Galahad, the maiden knight, burning with desire to find the Holy Graal, caught the true meaning of the oracle, and crying "If I lose myself, I save myself!", sat down in Merlin's chair.

"And all at once, as there we sat, we heard
A cracking and a riving of the roofs,
And rending, and a blast, and overhead
Thunder, and in the thunder was a cry.
And in the blast there smote along the hall
A beam of light seven times more clear than day:
And down the long beam stole the Holy Graal
All over covered with a luminous cloud,
And none might see who bare it, and it past.
But every knight beheld his fellow's face
As in a glory,"

and then it was that all the knights present swore a vow to ride for a year and a day in search of the Holy Graal, because they had seen not itself, but only the cloud that covered it. But Sir Galahad, having "lost himself, to save himself", had seen the Holy Graal descend upon the shrine, and move before him like a blood-red star, to guide his steps. Sir Percival comes up with him as he is nearing the end of his quest, and Sir Galahad bids his friend come with him to watch his departure to the spiritual city. And Sir Percival went, and saw, stretching out across a great morass, an ancient way

"Where, link'd with many a bridge,
A thousand piers ran into the great Sea.
And Galahad fled along them bridge by bridge.
And every bridge as quickly as he crost

Sprang into fire and vanish'd, tho' I yearned
To follow ; and thrice above him all the heavens
Opened and blazed with thunder such as seemed
Shoutings of all the sons of God : and first
At once I saw him far on the great Sea,
In silver-shining armor starry-clear ;
And o'er his head the holy vessel hung
Clothed in white samite or a luminous cloud.
And with exceeding swiftness ran the boat,
If boat it were—I saw not whence it came.
And then the heavens opened and blazed again
Roaring, I saw him like a silver star—
And had he set the sail, or had the boat
Become a living creature clad with wings?
And o'er his head the Holy Vessel hung
Redder than any rose, a joy to me,
For now I knew the veil had been withdrawn.
Then in a moment when they blazed again
Opening, I saw the least of little stars
Down on the waste, and straight beyond the star
I saw the spiritual city and all her spires
And gateways, in a glory like one pearl—
No larger, tho' the goal of all the saints—
Strike from the sea : and from the star there shot
A rose-red sparkle to the city, and there
Dwelt, and I knew it was the Holy Graal,
Which never eyes on earth again shall see."

In *Lucifer*, for Oct., 1888, Mr. Ashton Ellis had a fine article on the *Parsifal* of Wagner, whose hero is identical with Tennyson's Sir Percival. Speaking of the Holy Graal, Mr. Ellis says : "Is not this the Divine Wisdom of the ages, the *Theosophia* which has been ever jealously guarded by bands of brothers, and to which, in the words of the drama, there leads no path, nor can any one find it unless it guide his footsteps?" (as Sir Galahad was guided.) . . . "Sought by no earthly paths, found by no course of learned study, set in a spot whence Time and Space have fled away, this is the eternal well of changeless truth." And as Mr. Ellis points out, "when the spirit of Love and divine Compassion has conquered the world, then the command shall be 'Unveil the Graal, open the shrine!'"

And so we come back to the teachings of that great, but grossly-misinterpreted soul, Rabelais, to find that his priestess also declares that the

two things necessary to the pursuit of Divine Wisdom are the guidance of God and the love of man. The oracle of the Divine Bottle has but one word to say to the listening soul,—"Drink!"; but is not this one word equivalent to the saying of Jesus, "If any man thirst, let him come unto me and drink"? Both oracles imply the same thing, an effort on the part of the applicant. The water of Wisdom is to be had for the asking; but that "asking" is not a mere formula; it is labor as well as prayer. "To reach Nirvana one must reach self knowledge," says the *Voice of the Silence*, "and self-knowledge is the child of loving deeds." Before a man can become a vessel of honor fit for the Master's use, he must have purified himself from all sin, and then the Divine Wisdom will fill his soul.

In studying the words of the seers upon the subject of Intuition, or Spiritual Wisdom, we must remember that the spirit has to do with things of the spirit, not with the concerns of every-day life. When Rabelais' hero first set out in search of the oracle, the question upon his lips related only to the advisability of marriage, but to such queries the oracle gave no response. When Laurence Oliphant felt that "intuition" bade him follow another man as a god, he mistook the nature of intuition, which is not active upon this plane and could take no cognisance of individuals. That is the property of *instinct*, and is but an extension of that faculty of the animal soul that we see developed to such an extent in the likes and dislikes of dogs, for instance. Give to Cæsar the things which are Cæsar's; do not expect the Divine Spirit to do your fortune-telling, or to direct your daily comings and goings.

There is another source of confusion, sometimes, in the fact that wisdom, or intuition, is spoken of in both an active and a passive sense, as a process and as the result of that process. So we may think of intuition as the clear light that shines in upon the soul and enables us to see truth, or we may think of it as the sense of vision by which we apprehend that truth. In the teachings of theosophy we speak of *Buddhi* as a passive principle, the vehicle of Atma, or as an active principle whose vehicle is Manas. All depends upon the point of view; upon whether we begin at the top or at the bottom of the scale. But though, in thinking of the prism, we may think of the yellow as following the green or preceding the orange, we cannot place it between the violet and the red. Instinct may guide the reason, but intuition enlightens the soul. For intuition is one with that Wisdom which is "privy to the mysteries of the Knowledge of God," and "in all ages entering into holy souls, she maketh them friends of God and prophets."

KATHARINE HILLARD.

One of Many.

"I wish to become an Adept," said Mr. Wilkinson Blynn as he seated himself in the law office of the President of the Occidental T. S., Mr. Henry Peters.

"At once?", asked Mr. Peters.

"As soon as the rules permit," replied Mr. Blynn.

"It is a matter rather of fitness than of rules, I should suppose," said Mr. Peters. "But what has led you to desire it?"

"I am quite sure that I could serve humanity more efficiently as an Adept, and I do not wish to waste any time. Besides, the books say that many persons are quietly receiving the training, and why should not I?" Pressed with further questions, Mr. Blynn avowed certain experiences which seemed to point to fitness for the Occult. He had heard strange sounds during the watches of the night, a curious blue light seemed at times to burn behind his eyes, and he perceived a diminution of interest in business and in the pursuits habitual for many years. Moreover, he was conscious of a deep-seated desire to go about in his astral body.

Mr. Peters gazed for a moment at the visitor. He was short and stout, with a somewhat weak forehead and mouth, but not without a complacent expression indicative of self-satisfaction. He was certainly not the type of Mahatmic grace, nor did the thought of him on astral excursions conduce to sobriety. But Mr. Peters comported himself with much decorum. He briefly sketched the training understood to be preliminary to Adeptship, stated the motives and work of the Tibetan Brotherhood, and hinted at the many incarnations prior to initiation. "You are a member of the Theosophical Society, I presume, Mr. Blynn?"

"No, sir, I am not. I do not consider it necessary. A man can become an Adept without putting F. T. S. after his name. I serve humanity better otherwise than by paying a dollar a year to a Society. Besides, I understand that Madame Blavatsky smoked."

"Very possibly", rejoined Mr. Peters. "I have even heard that she ate. But what steps did you purpose taking in respect to Adeptship?"

"That is in part what I have come for," Mr. Blynn replied. "I suppose I should first join the Esoteric Section, and then advance as an Accepted Chela. The way seems quite plain."

"But you can hardly be a member of a Section without first becoming a member of the body of which that may be a Section. And, indeed, I do not see how you can expect the guidance of Masters if you hold aloof from the Society They cherish. If we want Their help we must give Them ours, I should say."

"Just like the Church!", exclaimed Mr. Blynn. "If you don't come in and pay your dollar, you can't have any spiritual enlightenment." And warming with his theme, Mr. Blynn explained how independent was internal development of material props, and that he had not in vain read *The Light of Egypt* and *The Occult World*. "Then you won't introduce me to a Mahatma unless I join your Society?", he asked at his close.

Mr. Peters gasped. "I have no acquaintance with a Mahatma, and no power to introduce anybody", he at last said.

"Then, Sir, you don't amount to *much*," sternly rejoined Mr. Blynn. "Better read your own books and exercise Universal Brotherhood. I wish you good morning, Mr.—ah—President!", and after that subtle sarcasm he closed the door with an asperity which would have seemed like a slam in anybody not an incipient Adept.

As Mr. Blynn went his way he was conscious of a mixture of feelings. It was something to have exposed and rebuked a hollow pretense like the Occidental T. S. and its Chief, and so far elation was proper. But otherwise the visit was less successful. No appointment had been made to present him to a Thibetan Brother, and he had not even been taken into the Esoteric Section. As for joining the T. S., not he! Never would he countenance a system of fees and dues in an organization for spiritual culture, nor would he part with his own cash for any such. The water of life was without money and without price. As for Masters, he was in no way bound to follow Their policy or obey Their orders. No vows of obedience could be exacted until Initiation, and as Initiation conferred "powers", he would find in those "powers" ample safeguard against oppression. Meantime he should seek development of the Occult germs within him, and serve humanity in such wise as opportunity—here he gave an angry flip with his cane at an obtrusive newsboy, and heard with satisfaction a responsive wail.

The day was warm and his home was distant. After some hesitation over the outlay he found refreshment in two glasses of beer, and then repose in a car. As he unwillingly paid his fare, the thought of astral travel recurred, and then the memory of that blatherskite Peters who had sought to obstruct his Occult career. "Won't I blast him when I am initiated and know how!", said the candidate to himself. But this, he had been told, was incarnations off. Surely there must be some way to expedite progress and to release him from the various encumbrances of fat, ignorance, and impotence.

As the car crept slowly along, Mr. Blynn felt additional surgings of what he considered his "higher being". He was abundantly well off, but was tired of business, there was a good deal of monotony in the matters of food and routine life, and planes of loftier consciousness allured him.

Certainly Adeptship was the solution of his discontent. But for that damned Peters he might be now on the way to it.

It was just at that moment that an idea sprang into his brain. Its suddenness and completeness were so emphatic that there could be no doubt of its origin ; it was a gift vouchsafed from an unseen Mahatma, one of the Brotherhood doubtless ready to welcome him. As he recalled what he had read of clairvoyance, astral journeys, and hypnotic experiments, Mr. Blynn discerned the whole process of Adept training. It was simply self-hypnotization. This explained, moreover, why Theosophical books insisted on illumination from within, and on the futility of seeking it from without. How simple was the whole matter when thus regarded. Paralyze the outer senses and leave the inner free! Dissolve away the physical encasement, so to speak, and the Ego was emancipated from its bonds. And the means were no less facile. A coin, a bright spot, a little globe a few inches from the eyes, and soon the rebellious flesh would be subdued, the astral being liberated, and the aerial voyage begun. Peters be hanged !

The few preparations were readily made. Mr. Blynn fortified himself with an ample repast from which pork chops and sherry were not absent, cemented a gold dollar to the end of a stick, and adjusted it and his easy chair to a fitting distance. Then gazing intently at the shining disk, the proper degree of strabismus secured, he lay easily back in his chair and awaited the coming emancipation. There was some discomfort in the strain on the eyes, and he had to resist an impulse to wink, but he knew that the path to Adeptship is not only over roses. Gradually as his head began to swim and nervous twitches to multiply through his brain, he felt more and more the incipience of Occult process. Queer lights flashed before him ; dull sounds, mighty in significance, if as yet uninterpretable, rolled through his ears ; time and space seemed gradually to vanish ; the whole import and secret of being was on the point of disclosure. Then came a gliding away from existence, a suspension of consciousness when he neither knew nor felt. But not for long. Suddenly he rose into the translucent air of perennial gladness, he soared through regions of light indescribable, visions glorious and thrilling passed before his enraptured gaze, he saw bands of the Brotherhood in mystic converse, he joined them, he communed with them, he was one of them ! Into that transcendent experience no thought of Peters intruded. He was free, free from his earthly tedium, every aspiration met, every hope fulfilled.

But alas ! it is not given to mortals long to partake of unearthly bliss. In the midst of this supernal scene came a cry, a harsh and loud ejaculation, a start, a splutter, a rude recall to earth. "Heavens, Blynn, what is the meaning of this?", had exclaimed the coarse Maginnis, a frequent visitor, suddenly entering the room of the sleeper and finding him snoring before a

gold dollar on a stick. "Are you crazy, man?", and Maginnis shook him till the sherry and the hypnotism and the beer had subsided. No, Mr. Blynn was at last able to explain, he was not crazy, but he had dozed off while thinking out a problem which had perplexed him.

"I never suspected you of being an adept at problems," said Maginnis.

"I don't know that I shall ever be an Adept at all," replied Mr. Blynn as he pocketed his dollar. ALEXANDER FULLERTON.

HIDDEN HINTS

IN THE SECRET DOCTRINE.

(From p. 192 to p. 200, Vol. I.)

BY W. Q. J.

THE ASTRAL LIGHT is not in its nature truth revealing or "good". *Note 2, p. 197.* "It stands in the same relation to Akâsa and *Anima Mundi* as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are apt to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina—turning it straight by effort—so the inner senses have to become accustomed to the reversals made by the Astral Light.

THE FALL INTO GENERATION is explained from *p. 192 to p. 198, Stanza VI.* Necessarily this raises the question "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the fall of mortal man." Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order "to become self-conscious must pass through every cycle of being culminating in its highest point on earth in man. * * It is an unconscious negative abstraction. Its purity is inherent, not acquired by merit; hence, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, that is, a conscious, being—Man." (*192-193*) So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot,

however, be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the goal, and thus some spirit—if we may say—is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyan Chohans, once more struggle upward. Such is the immense and unending struggle.

States and Planes of Consciousness in Kosmos and Man. *p. 199, 2d and 3d paras.* It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily he must have in him centres or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

First and Seventh Globes of the chain are in the Archetypal plane. *Page 200, note to diagram.* That is, that on the first globe of the chain—A—the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted in the note, for she says: "not the world as it existed in mind of the Deity, but a world made as a first model to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity." The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, concious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it

proceeds as before, and again the whole mass of evoluting beings is impressed with the original plan. This is repeated for every round.

The Three Higher Planes of Consciousness spoken of in *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

Love.

It is to those who show dislike to us that we must make constant effort in sympathy, patience, and self-sacrifice. Towards all those who love us these things flow from us spontaneously; they are the natural return for what we receive. Yet in their case also constant effort must be made to excel all our previous experiences in unselfishness.

These highest standards attainable by us, with those who love and trust us, and whom we in our turn can love and trust, become bright beacons, guiding us in our efforts towards attaining the same attitude to all mankind.

There is no limit to love; that is to say, the divine, unselfish love which we may have for our fellows: its intensity towards one does not limit it in regard to another; rather does this fervor stimulate us to further effort to stand in this high regard towards as many of our fellow creatures as possible.

And this also is the test whereby we may know divine from human affection; the former has no jealousies, no exclusiveness; its intensity towards one individual, *whether of the same or opposite sex*, does not draw off attention from our constant duty in seeking the weal of all other persons with whom we may come in contact.

In him who is lighted with this divine love we do not find the one theme, the one form, constantly in mind, and causing abstraction from other surroundings which should also claim the attention, but it burns deeply and calmly, is ruffled by no anxieties, questions not whether it is returned by the one or many upon whom it is bestowed; takes ingratitude or deep appreciation with equal satisfaction. It is complete in itself, and is its own perfect reward to him who knows it.

We often deceive ourselves in this love towards individuals, mistaking the human for the divine; we have to sit aside with ourselves and answer

many searching questions before we can know ourselves upon this point. The more especially is this a danger where the person in question may be of the opposite sex. There the self-deception is deepest. What true human lover but falls under the marvellous glamour of believing that the object of his devotion is partly divine, and in some direction is exalted above all other women!

Apart from the fascination of sex, where this factor has not to be considered at all, we have to ask ourselves whether it is not with some special cast of mind, even of feature and expression, with which we are in love, which conforming with our ideal earns our admiration and devotion. Or whether, again, it is not because we have received some strong proof of the individual's interest in *us*, and which thus stimulates to a return; or again, through having been able to help, have we not raised feelings of affection and gratitude within that person, which finding and liking we again reciprocate.

The combinations are endless, and these are but elementary studies in regard to the question—Towards whom, of all those we meet, do we express a love which is wholly unselfish and divine?

We shall probably find that to no individual do we hold a love which is unalloyed, but that it has always something of the human element in it, and this signifies a selfish element. It is a sad discovery to make, yet we surely find this if we sink deep enough into ourselves. It is a discovery which when proclaimed makes many people, who think on the surface, very indignant.

Human love being founded upon selfishness, upon possession, upon exclusiveness, is the exact reverse of the divine element: hence it follows that the transmutation of human into divine love is a long work.

It is *the* work of humanity.

The road from one to the other of these opposites in love is covered with snares and pitfalls, with sophistries of the most subtle kind, and few there are who discern them. Innumerable have been the earnest men, founders often of sects which had much of good in them, who have come to grief themselves and led astray their followers upon this point. Amongst them may be taken as examples the Oneida Community, and that other founded by Lake Harris in California.

Calm and critical indeed must be the mind which delving down into itself can separate the wheat from the chaff, the divine selfless love from the human and selfish.

E. T. S.

Loss of the Soul.

[*Concluded from June No.*]

What is meant, then, by the loss of the soul is the alienation of that "mediator", that *Upadhi* or vehicle which stands between our personal consciousness and the divine source of all life. This vehicle, we may say, is only lent us. It is our priceless birthright, our "pearl of great price". It becomes ours only as we become merged in it and at one with it. It suffers no decay, undergoes no deterioration, cannot possibly be degraded, but it can be separated from us. We may lose it. The process by which this may be brought about is one of slow deliberate suicide, and while it may have begun long ago it may be completed during the present life, or it may have been completed during a previous existence, and the remnant, after the separation, may have been re-born "soulless" in the present life. This soulless condition does not preclude a large degree of intelligence, we are told; for manas, though originally derived from the higher vehicle, manifests only its lower aspect as shrewdness, cunning, and particularly that lower intelligence that manifests as *self-interest*. The original source of this *lower manas* is a reflection from the higher manas, as that is a reflection of Buddhi, and that again of Atman, or the divine spark. The most potent mark of this soulless condition is supreme selfishness, with utter disregard of the rights or the suffering of others, for as we approach the higher planes their characteristic sign is gentleness and consideration for others. "The Buddha of compassion" is he who has attained full consciousness in the higher manas, and upon whom Buddhi shines (*Augoeides*) in full light and glory. (Augoeides=shining brightness.)

If the life experience of the individual is a progression in selfishness, rapacity, and cruelty, that person is engulfed in a maelstrom of destruction. He cannot possibly injure anyone so much as he is injuring himself. He may, indeed, cause pain and suffering beyond all expression, but even this is of brief duration and may in the end serve a beneficent purpose to his victim. Furthermore, his evil deeds may become an *embodied evil* before the final separation occurs. He may give form and impulse to certain elementals, they furnishing the substance, and he thus invokes a demon indeed; and yet one largely attached to himself, its creator. This is the "Dweller of the threshold", the antithesis of his *Augoeides*, the reflection and embodiment of his own evil deeds in the mirror of Isis, the astral light.

How strange that these plain truths could ever have been so obscured, and the soul-paralyzing dogma of vicarious atonement and the forgiveness of sin put in their place.

"There is a fountain filled with blood
Drawn from Emanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains."

What is this but the lull-a-by of destruction, when we are plainly told that we must "work out our own salvation with fear and trembling"? No spasm of sensuous emotion that leaves innate selfishness unrebuked and heartless cruelty unredeemed can be anything but blinding, paralyzing, and destructive to man. And yet how many hard-hearted, selfish old sinners have gone into ecstacies over that old hymn!

It is high time that this terrible truth should be understood. The mission of Jesus sinks into a shameless farce if *Christos* be either ignored or denied. Christos is Buddhi-manas, the altruistic motive and consciousness of man united with the Father *Atman*. Yet this very altruism has been degraded into a mere sentiment, and people have wept over the sufferings of Jesus who had no compassion for their fellowmen. These sentimentalists have passed as they have posed for "Orthodox Christians", and do still, if they be only rich and observe a fair degree of the "proprieties". If the earnest Christian clergyman really desires to know why people shun the churches and why "sinners" remain "unconverted", here is the reason. The longer they shut their eyes to these plain truths the more the churches go to pieces, and presently it will be too late to recover the lost ground. Nothing would so help these real christians to bring the church back to its pristine purity and really saving power as the truths of Theosophy, and yet there is nothing in which they seemingly have less interest. Very well; the issues are drawn, and the Eternal Truth is no respecter of persons. The new age is marching on with the strides of a mighty giant, and the effort to instil into the measure a little of the old leaven is not in vain. The seed has been planted, and not all on stony ground, and when the crash comes and the churches tumble the seed will have grown into a tree, and many a weary bird will fold its wings in its branches. The church mummeries may vie with mammon and materialism to crush out the higher life of the soul, and yet it shall not altogether die.

Nowhere in the world to-day except in the doctrines of Theosophy is the real nature of man taught, so that his origin, his destiny, and the principles that determine his weal or woe may be apprehended. When, in answer to the question "Is the soul of man immortal?", the reply has been made "*That depends*", people have often turned away solacing themselves with the sophistry, "God is so good that he would not create any soul for destruction". Neither has he. But when the composite nature of man becomes fully apprehended, and a more definite and rational meaning is applied to the word "Soul", the question narrows itself down. Will I, John Smith, preserve in after life the consciousness of my present personality?

That depends on whether the said John Smith exercises his consciousness and employs his powers in those elements or on those planes of his complex being that have in themselves any permanency, or whether they are exercised only in the things that perish. It is not a question of sentiment, but a question of *fact*, easily deduced by philosophy and justified by analogy. If man lives solely in his body, and his body perishes, so perishes also the consciousness of that man. The monad may be again incarnated, or it may be so separated from its former associations as to begin again in the sub-human planes the long ascent toward human self-consciousness. The theosophical doctrines alone show in what sense and to what extent man is his own creator and his own savior, and equally his own destroyer. These doctrines are not the sole property of the present T. S., nor did they originate with its organization. This is what our Teacher, H. P. B., has been asserting from the beginning. They are old as the world, and have been lost to and recovered by the world again and again.

In these brief and disjointed papers the attempt has been made to call attention to this Christian and pre-Christian doctrine of the possible loss of soul, with the hope of inciting inquiry and investigation. Until very recently the true doctrine in this regard was held secret and sacred in the pledge of the initiate; possibly because the Christian dogma of vicarious atonement and the forgiveness of sin had obtained such a hold on the Christian world that no other explanation would be for a moment tolerated. Since the true doctrine has now been given to the world by *those who know*, the present writer, a humble student, has availed himself of the permission thus accorded of illustrating its transcendent import by way of a few illustrations and suggestions. Those who care to examine it in detail will find many references to it in the writings of Madame Blavatsky, and may become fully informed if they choose. Again I say, if the question were one of immediate and complete annihilation it need not so much concern us, for that were painless and easy. But if this slow decay of the soul must occupy perhaps many lives and involve untold misery before the law of Karma or Divine Justice is satisfied, the question then becomes one of transcendent import. Not an "endless torment in the fires of hell", but suffering, degradation, and despair here on this earth, either in this or in succeeding incarnations.

HARIJ, F. T. S.

EXTRACTS FROM COL. OLCOTT'S LONDON ADDRESSES.

"I shall go forward more fearlessly than ever before, as regards my health, and I abandon entirely my wish to retire from the movement."

"At the beginning my desire was that I might retire from the world and go and sit at the feet of the Masters; but when I came to India and

broached this subject I was told by a Master that I must *seek Them through the Theosophical Society*: that message I transmit to you. If any of you wish to see Them, if any of you wish to come into relations with Them, your safest and shortest and *only* road is through the work of the Theosophical Society, for Their only care in the world is to benefit humanity and to tide it over this spiritual crisis, so that, if possible, it may be refreshed spiritually and strengthened to go on into the next cycle. * * * For my part, I would rather be in the most servile position in this movement than to sit upon the proudest throne in Europe."

"I may as well tell you now, once again, to me the existence of the Masters is a thing as completely within my knowledge as the existence of any one of you who are listening to my words. I know Them personally; I have seen Them in Their bodies; I have seen Them in Their astral bodies; I have communicated with Them in various ways during the last 17 years. They are to me real personages whom I have touched and with whom I have spoken, and I feel the responsibility which one feels to a teacher whom he knows, although he may be living at a distance from him."

"I did not realize the fact that she (H. P. B.) was gone, until I came here and saw her empty room and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future. I may simply say, in one word, that the gist of it was that I should continue the work as though nothing whatever had happened. * * * We are imbued, surrounded, by the influence of my dear colleague and your revered teacher, who has left us for a while to return under another form and under more favorable conditions."

CORRESPONDENCE.

TO THE EDITOR OF THE PATH:

I am required by the PATH to supply facts concerning the belief among us of the conscious existence after death and before birth. The belief is so common among all classes of people here that it seems to us Hindus strange that we should be required to do so. What would the West have thought of us had we requested *them* to furnish *facts* regarding the belief among them of Christianity? However, here are a few:

I.

Two friends—fellows of the Society—were sitting together conversing in a low tone. Their conversation was on the mystery of death and rebirth; a laughing boy about 6 or 7 years old, with a large, high forehead, was playing at a distance. He was called by one of them.

Q. Well, P.? Do you remember anything of your previous birth?

Ans. Yes, papa! but I am gradually forgetting.

Q. What were you?
Ans. In former birth a Brahmin, in this birth a Brahmin too.
Q. Why?
Ans. I used to give alms to the poor.
Q. Where was your birth place?
Ans. Up towards the West (from Bengal).
Q. What place?

Here the boy got confused, began to scratch his head, and was told by his father's friend to go away and play.

II.

Bro. P. of V. has twins, R. and L., who both remember many things of their previous births. "They were loving brothers in their previous birth" and have become twins; they know the place where they were born.

III.

The following from a Brahmin girl of about 4 years; her younger sister is about a month old.

"I and my sister were both in my mother's womb: and I felt warm and was bathed in sweat. My sister was not warm, and I told my sister to remain, and I came out with the assistance of that sweat. Then my sister also felt warm, was bathed in sweat, and has come out."

There is a belief among parents and guardians that such things among children wear out their life fast; such sayings therefore are carefully kept secret, and the children forbidden, on pain of heavy punishment, to give out anything about their previous existence to anybody.

There is another curious fact: one day I was surprised to hear from a very intelligent boy of eleven that every letter of the alphabet (Bengali) appears to him in a certain color different from the rest; and he named certain letters with certain colors. In Sanscrit, as in Bengali, each letter has a distinct meaning of its own. Many of the Bengali letters wonderfully correspond to the Tibetan.

SREE KALI PRASANNA MUKHOPADHYANA.

Barakar, Bengal, India, June, 1891.

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69 HUNTER ST., SYDNEY, N. S. W.
9th June, 1891.

To W. Q. JUDGE, Esquire,
General Secretary American Section Theosophical Society,
Box 2659, New York, America.

Sir,

We have the honor to forward you herewith a certified copy of an "Executive Order" marked (enclosure A), which you will see established a Section for Australasia, Headquarters in Sydney, in New South Wales, Australia, and appointing us as General Secretary and Assistant General Secretary. In accepting these appointments and hoping to advance Theosophy, we place ourselves thus in correspondence with you, your officers and Fellows, asking of you and them to furnish us with your friendly suggestions, advice, and anything that can assist our work.

We shall be much favoured by receiving any periodicals, books, or documents you can send us for this new section and office; and we ask that you will correspond with us on every opportunity and extend to us that sympathetic and fraternal intercourse that may so greatly encourage us and assist the advancement of the Society's interests we have all so much desire to promote. Hoping soon to receive your much desired communications,

We are yours fraternally,

A. CARROLL, *General Secretary*,
T. W. WILLANS, *Assist. Genl. Secretary.*

TEA TABLE TALK.

The Professor sat, cigar in hand, watching the upward curl of its blue smoke-filament, his eyes darkened by the intensity of his thought. I knew he had just seen X., an "advanced" theosophist of the occult wing, and I lay in wait for any information which might percolate through upon my humble self. Presently the Professor remarked, dreamily, and as if speaking from cloudland:

"We have had many a crisis, but assuredly this was the greatest."

"To what do you refer, Professor?

"To the departure of H. P. B. from her physical body. It might have been supposed, in advance, that this sudden taking-off would result to our disadvantage. But the fact is, disasters work upon the T. S. in inverse proportion. The greater the (apparent) disaster, the greater the resultant good. The stronger the blow, too, the stronger our reaction. All attacks, all so-called exposures and losses have merely cleared away the impedimenta of weak and uncertain followers. The apparent loss of our leader did not, for one instant even, paralyze the activities of the working staff in India, England, or America. Now, day by day, we have evidence of growth in every direction. The Press is opening its jealously-guarded doors. The Practical Work of the Theosophic Leagues has won public sympathy for us. Everywhere there is a sudden outburst of energy and new life. X spoke of it to-day."

"What had he to say of it?"

"We were talking about H. P. B., and he said that, so far as he understood, she (the Adept) expended an immense amount of energy—*vis viva*, you know—in holding together a body whose every molecule tended to disruption. In effect, just think of the cohesive force thus employed! of the immense friction in brain-centers already worn by disease. X says they were so impaired that senility must soon have resulted, so that it seemed to *her* (?) better to let that body go to pieces so soon as a good opportunity should occur."

"That last phrase is very suggestive."

"It is. And he believes that H. P. B. will be for some time occupied in training a new instrument, and one not so young as to be useless at the present cyclic crisis. He does not pretend to speak with authority, but certain sayings of hers—and perhaps what I might call *post-mortem* facts—bear him

out. Certainly she left everything in order. All things were planned out, and evidence was abundantly had to the effect that she knew her departure was near. Moreover, X said that, looking upon her as an Adept, whose chief work was done outside of the objective body, it was reasonable to suppose that she is now enabled to use, upon higher (or inner) planes of being, the power previously expended in the maintenance of that body."

"Did he think that the present theosophic increase should be attributed to that fact?"

"Only in part. You see, he believes her attention to be largely engaged with the new instrument. But, from his point of view, her co-adjutors and associates would naturally lend a helping hand in her absence, especially if the T. S., as a body, called down their help."

"What do you mean by calling down help?"

"I mean that the united impulse of a large body of truth seekers—more especially if they work for Humanity—attracts the help needed for its spiritual efforts. Imagine it as a great stream of energy going out into space and returning freighted with all that it had attracted to itself—all similars—on its passage. That in itself would be a source of power. Again, the increase is largely due to what H. P. B. foresaw. Theosophists are now able to stand alone, are all the gainers by being left to do so. (Take the words '*alone*' and '*left*' in a relative sense, please.) In the same way an infant is benefitted when left to learn to walk, even at the cost of its tumbles; it is the course of normal, healthy growth in every department of Nature."

"All that sounds rational enough."

"My dear Sir! Nothing is more rational, more sane than Theosophy. It is like the fairy wand which was used upon the ten billion feathers of ten thousand different kinds; all the facts of life fly out into well ordered heaps."

"Just fancy how the public would receive that statement!"

"The public is well described by Carlyle's estimate of population: so many '*millions—mostly fools*'. Yet tell me what truth, what invention, has not been rejected by their scorn. Let us not be trite. All the truths of Theosophy, all the axioms of occultism are, if I may so put it, the apotheosis of common sense. When you see a lack of that—beware! You may be sure that their knowledge is defective, erratic, ill-digested; every psychic, every seer, every hearer to the contrary What are their gifts if not supplemented by an understanding of the thing heard or seen? 'My son, get knowledge; but, above all, get understanding.' That power to interpret must be supplied. How?"

"I cannot possibly say. Did you not ask X?"

"I did. His answer was: '*By study of the Ethics.* The Bagavad Gita shows the way.' In this science, he declared, spirit and nature, or the pure and the true, or ethics and law, are one and the same thing. The inner man may be looked upon as a congeries of powers. Every power is 'the opener of the Door' to the plane from which it springs in Nature. A power of the lower astral, or psycho-physiological, plane opens the door to that plane alone. It does so partly through action and interaction in the cells and molecules of the body. It acts upon its corresponding principle in every cell."

"Can't you enlarge upon that, Professor?"

"Suppose I were able to induce in the optic nerve that vibratory ratio which enables it to perceive the yellow color. How do I do it? I act as Nature does. She presents a given numerical vibration to the nerves, and forthwith they telegraph to the brain the sense impression of yellow. Which do you call the real thing in itself; the sense impression? or the vibratory ratio? I induce (if I can!) that same ratio in the nervous fluid, and the brain again registers yellow. Soon, if I were to continue this action, that nerve aura of the inner man would be in synchronous action and interaction with a whole plane of Being—call it the lower plane of the yellow ray, and all the things of that plane which are related to that vibration are perceived. Those parts of specific things which are not in relation to the vibration are not seen, and thus partial knowledge arises. It is literally true that you see that which you are."

"I begin to understand."

"Again, note that every plane has its active and its passive aspects; its principles; its sub-divisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power?"

"Ah! That must be the *crux*."

"Thought determines it. Motive determines it, for motive determines the quality of Thought. Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher, more spiritualized vibrations into the *secret* brain centers not only opens them to the influence of higher spheres, but also it influences the selective action of the whole sphere. As the body exhales and inhales air, so the inner nervous body dilates and contracts with the motion of the etheric or astral Medium. Its vibration is quickened by the action of Thought, and this more rapid vibration prevents the entrance of the grosser particles of etheric substance, causing also a draught upon the infinitely finer currents of that World Soul. In this way the higher intelligence of every atom is opened, 'wooed from out the bud like leaves upon the branch.' Keely gives us a hint of one method in which this is done."

"You mean by his discovery that the production of the chord of any given mass ruptures the molecular association of that mass and liberates finer energies, which energies are infinitely more dynamic?"

"Precisely so. The lesson can be carried still further. You say he produces the chord of a given mass, a chord which represents the vibratory total of that mass. So, too, we must use that force which is harmonious to the plane which we desire to enter. It's easy to talk about it, but who amongst us can do it? And when the psychic does it fortuitously, he sees only partial results, only that which he is fitted to see, and no more. This is why it is so often said: 'A man must live what he knows.' Until he has lived it, he cannot know it; he must *be* that higher vibration; he himself must become that 'lost Word'. By long training in the production of forces within himself—forces which must be absolutely pure if they are to reveal the pure—the student may approximate an understanding of what he sees. Otherwise, psychic

experiences are a great disadvantage. They pre-empt thought; they detain the mind, as thorns upon the bushes detain the sheep. This is why the *Voice of the Silence* advises the student to flee from that 'Hall of Learning' where, under every flower, the astral serpent coils."

"Then it is well to be able to show these things by the light of common sense."

"Certainly, if you wish to benefit the sensible. I always go to Nature for an explanation of occultism."

"In that case, drawing a parallel, we may say that the so-called death of Madame Blavatsky brought theosophic minds to a common focus; that was, the determination to continue her work. This unity of effort on higher lines induced a great volume of energy, all pouring into and from a common center."

"Yes—and results of this action are now seen in a two-fold manner. Firstly; in the increased activity we spoke of. Secondly; in the partial unclosing of the doors into higher planes."

"How do you infer that?"

"From what X went on to tell me. It appears that the Leaders of the Society have made themselves objectively felt. Say, for example, in the way of letters. It is affirmed that some such have been received, and that their burden is 'Work.' In one, a laborer is told to '*not ask for detailed commands, for H. P. B. has the PATH hewed out. FOLLOW in WORK and leave us to manage results.*' Again, work is referred to thus:—'*You go on with other work in a field as wide as humanity.*' The worker here referred to had been previously working in purely ethical ways. Another student is told: '*Be careful then so to act that your life shall not hurt the Society, now having so few. * * Make no profession a lie. Remember your responsibility and your oath.*' The burden of all such letters is devotion to and work for the present organization, as a duly-created center through which work is to be done. See also parts of the address of Col. Olcott to the British Convention".[1]

"It must be very encouraging to receive such letters."

"Precisely my remark to X, who gave me one of his sudden shrewd looks, and then said quickly, 'My dear boy; when a plant is mildewed, devoured, broken, growing awry, the head gardener or some one of his authorized assistants comes to its aid, or some few especial plants, doing especial service in the garden, may receive especial stimulus, such as would injure others. But when a plant is following all the natural laws of growth, it requires no re-adjustment, it does not hear from the gardener, who knows it is doing well. In the East, the Guru or Teacher is called the Re-adjuster. And He may communicate with some sub-center already established, which sub-center is to give out the help thus extended to those working in the same line.'"

"Then those workers who do not hear in some specific manner may still feel that they are seen and are doing well?"

"That is what X said; also that with closer relations to The Lodge comes also a greater, a terrible responsibility."

[1] Published elsewhere in this number of the PATH.

"It often seems to me hard to know just how to work."

"That is so. The best advice I ever found was: 1st. Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature. Find a current or a nucleus, and work in it. No matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a center. The Divine will enter and work through you."

Our talk ended here, and I soon found myself in a waking dream, wherein I strove to become a center of life and energy. I did not wait for perfect conditions, nor for ideal leaders and helpers. It seemed as if I plunged all at once, aflame with will, into the universal field, and began to move and to work. I attracted other atoms, and through an aggregate the Divine soon acted. It was then that I realized the folly of thinking, "I am too weak. I am too poor. I do not know enough." This is looking for results. This is omitting the Divine Powers, the Leaders of the World. All we need to do is to ground ourselves in the chief teachings, and then to get to work on the thing nearest to us. The work is ours; the results are in the Great Brahm.

JULIUS.

LITERARY NOTES.

JULY LUCIFER begins with Mrs. Besant's triumphant but advisory "Progress of a 'Dead Delusion'", and adds 8 more papers from friends of H. P. B., reminiscent, expository, vindicatory of her. Those by Mrs. J. C. Ver Planck and Dr. F. Hartmann are the most important. The former depicts the working of an Occult law by which they who live in and are the Real impress Reality on others distant and never seen, and certifies to its personal results. Death has evoked from Dr. Hartmann more cordial admiration than had life, and at last with welcome energy he smites her enemies and generously reveres the great soul so immeasurably greater than they, though still denying that she was "learned" or "even clever". His paper is earnest in its stress on spiritual consciousness as the only true vitality in man, and he insists that "spiritual regeneration and initiation are synonymous terms". One most powerful and pregnant paragraph hints at the solution of the real Ego in H. P. B. In "Theosophy and the Law of Population" Mrs. Beasant narrates her passage from stage to stage of doctrine, and definitely withdraws from her former neo-Malthusian position. The very soundest Theosophist may continue adherence to *The Fruits of Philosophy* as an invaluable expression of the most rational, judicious, common-sense teaching, and yet with unqualified enthusiasm honor the heroic soul who will ever be loyal to its own convictions, who will not occupy ground one hour after it is believed untenable, and whose only homage is to Truth and Duty. The article is as noble as the being that penned it. "The True Church of Christ" and "The Esoteric Christ" never weaken as they advance, and "The Unity of the Universe" has no small value, though the author forgot Karma when on the 2d paragraph of page 425. Metaphysicians who get agitated over a "personal God" may find their difficulties soothed by simply taking Mr. Colville's proposed term "super-personal". [A. F.]

JULY THEOSOPHIST begins with Col. Olcott's article on "H. P. B.'s Death", written on the steamer to England after he had been told by telegram "and otherwise" of her departure. Hearty, reverent, tender, filled with most interesting facts and conclusive evidences as to his great colleague, indignant and contemptuous to the Hodgson and other vermin who befouled her, telling of her daily labors and of her nightly existence when she went home to the Masters, —all is in that fascinating diction which makes Col. Olcott an author of whom one never tires. These are its last words: "Finished is thy work for the present, Lanoo. We shall meet again. Pass on to thy reward." The synopsis of Bertram Keightley's address to General Convention on "Theosophy in the West" gives all sorts of readable facts, particularly as to the composition of *The Secret Doctrine* and the accession of Mrs. Besant, but there may be doubt as to the *Bhagavad Gita*'s being kept in stock by "every" American bookseller. The outfit of stenographers at the N. Y. Headquarters is also more modest than as stated in the address. "When is Retrogression of Man possible?" assigns several cases. One was of a great Rishi, able to perceive formless Atma, but who fell in love with a deer and gave up even the contemplation of his Higher Self, so that he was reborn as a deer. Another was where an eminent Adept, probably kinsman to Elijah the Tishbite, cursed some youths for lack of respect as he passed, and they retrogressed. These and other cases are reasoned out with full sincerity and sobriety, and show both how thoroughly insecure anything short of Nirvana really is, and how much the export edition of the *Theosophist* needs supervision. The London Letter is dated April, and certainly carries one pretty far back for news. Branch revival is excellently progressing, fostered by visitations and lectures. [A. F.]

THEOSOPHICAL SIFTINGS, Vol. IV, No 9, is mostly of Madame Blavatsky's "Alchemy in the Nineteenth Century". This is a fresh illustration of her astonishing erudition, an erudition so varied and profuse as to defy, in the circumstances, all other than an Occult explanation. Moreover, certain facts are stated which ordinary history does not know, and which nobody but an Adept could. Considered as a treatment of the topic, the article does, however, have this defect,—that, while intimating that Alchemy is the Science of Sciences, and that it has for two of its three attainments the philosopher's stone and the elixir of life, it nowhere explicitly states whether these two are possible or only visionary, and consequently leaves uncertain the question whether the great Alchemists like Roger Bacon wrote only of real Spiritual Knowledge under symbols, or were also engaged in an imaginary quest. But it is most explicit and emphatic in the warning that no genuine Hermetic works are extant, and that study of allegories and symbols is hopeless without the key now found only in the East. Practically, therefore, it gives the information really needed, viz., that time is wasted which is passed on blind paths collateral to the only sure and certain road to Divine Wisdom,—the one trodden by all true Initiates and Masters. "Initiation" is an invaluable article reprinted from the *Theosophist*, each line of it full of solid sense and teaching. If every sincere Theosophist realized all its purport, countless mistakes in desire and effort would be saved. F. T. S. who do not take *Siftings* sometimes miss exactly what they need. [A. F.]

IT IS RATHER MELANCHOLY to find Prof. Joseph R. Buchanan, editor of the *Journal of Man*, publishing venomous articles against Madame

Blavatsky on the strength of calumnies which he must surely know were demolished long ago, and attacks upon the Theosophial Society because of the membership in it for the first few months after its foundation of a man never since heard of and who has had absolutely no part in its work and history. Eighty years do often weaken the mind and impair the moral fibre, and yet it is probably not senility so much as that singular vindictiveness of spirit which the T. S. seems to excite in minds from which has not been quite expelled what the Prayer Book calls the "phronema sarkos". Evil-speaking and backbiting and slandering are never lovely, but in old age they pain one as peculiarly pitiable. Sometimes as men near the tomb they soften and mellow; sometimes the old nature nerves itself for a final onslaught on the good. And sometimes, though more rarely, they see before their departure how poor a passport to present respect or a near Devachan is malicious slander, and repent in shame, shame within and shame without. [A. F.]

Town Topics, New York, Aug. 6th, describes a painful incident. It seems that an English Professor, who had come over to Boston to found there a Branch of the Psychical Research Society, was first suspected and then detected in undue intimacy with the wife of a friend, whereupon he was beaten by the husband, and the wife fled to England after arranging for her affinity to join her there. As such a scandal must be most grievous to the eminent moralist at the head of that Branch, Mr. Richard Hodgson, it seemed but just to institute—not an "investigation", for Mr. H.'s earlier *penchant* for "investigations" has doubtless turned to horror, but—an *inquiry* as to the facts. A Theosophist accordingly called upon Mr. Hodgson, but beyond the assertion that the article was "ridiculous" heard only that he "did not care to talk about it". In vain was it represented to him that the public might perhaps confuse him with the English Professor establishing in Boston a Branch of the P. R. S, and that the evil-minded were only too ready to accept malicious and slandering reports unsustained by reason or evidence. [This last was not really a hit, much as it *sounds* like one.] Mr. Hodgson gave indications of painful thought, but only repeated his unwillingness to say more than "Good afternoon". Can it be possible that the P. R. S. is concealing vice in its officials, and that the T. S. may have to send over from India to investigate and report? There should be no reticence or delay in such matters. If any English Psychical Professor, with or without marks of recent chastisement, leaves Boston for his native land this summer, let his name be made known at once! Mr. Hodgson, whose mouth was once open when it had better have been closed, and is now closed when it had better be open, may not be a sage or a *savant*, but he will doubtless feel more comfortable when an ocean separates his Boston Society from the Professor and the Professor's co-researcher. Poor Mr. Hodgson; his troubles never have a let-up! Yet there does seem reason for chariness in circulating scandals about women. [A. F.]

The Vahan, Second Series, August, appears in its new size and style as ordered by Convention, and is very neat and smiling and trim. There are 8 pages, all but two devoted to "The Enquirer", and a judicious editorial begins. Really valuable answers to questions exact much time for preparation, and we all know how sorely pressed the London staff always are, but there is a strong extract from one of Mrs. Besant's pamflets.

The morals of "T. G." on page 7 are clearly in a parlous state and need looking after, though the mysterious utterance at his close baffles intellectual penetration. Three new Branches have been chartered, the one at Battersea being named after our honored friend, the Countess Wachtmeister, a League of Theosophical Workers formed, and another Lending Library founded. Subscription to the *Vahan* is now 2s., 6d. [A. F.]

Among the vigorous newspaper articles which are doing so much to disseminate Theosophical thought are Dr. J. D. Buck's "Science vs. Spiritualism" in *The Better Way* of Aug. 15th, and his "Modern Science" in the Cincinnati *Times-Star* of July 30th.

The New Californian for August has a superb paper on Reincarnation, 12½ pages long, by Dr. Jerome A. Anderson. It should be issued as a pamflet by the Coast Committee. Mr. Keeney's paper on "The Astral Light" intensifies the Theosophical quality of the issue.

Dr. Julia Ford, President Brahmana T. S., has succeeded in inducing the Wisconsin State Homeopathic Medical Society to establish a Bureau of Psychology, and has followed this up by a powerful paper as Theosophical as possible. She says therein: "The ideal physician of the 20th century will be the man or woman who shall be enabled to examine into the inner cause of objective effects somewhat after the line I have tried to indicate in this plea to-day"; and again, "High aims are more curative than drugs."

Mirror of the Movement.

The Fort Wayne Daily Press of July 26th gives nearly 3 columns to a *verbatim* report of the address upon Theosophy by our Bro., Judge R. Wes. McBride of the Supreme Court of Indiana.

A Swiss Theosophist—may the blessing of Allah be upon him!—has given $500 to the General Secretaries respectively of the European and the Indian Sections, and $500 to the General Secretary of the American Section. Mr. Judge thus returns to the States auriferously, so to speak, and with news and facts not less important than the gold.

Mrs. Erma E. Gates, Secretary of the Dharma T. S., has undertaken an original and very valuable work. Having learned the art of type-setting, she has reproduced, with the Gen. Sec'y's hearty approval, two of the tracts used in the Tract Mailing Scheme, *Theosophy as a Guide in Life* and *Karma as a Cure for Trouble*, has had them electrotyped at small cost, and will furnish them to any Branch desiring to engage in missionary work (the true test of real interest, remember!) at the bare cost of paper, *i. e.* 10 cts. per hundred, she contributing the time and labor of the printing. Now if one woman will thus, through her own zeal, make possible so cheap a supply of literature for distribution, surely there must be others in the Society who will take up the matter at this point, secure tracts from her at this insignificant cost, and mail them far and wide on their mission of good. It is a singular opportunity for Theosophists with small purses and little time, and, if seized, will help on the era now opening to the world. Mrs. Gates's address is 96 Euclid Ave., Cleveland, Ohio. May it prove the source of a copious stream of life-bearing truth!

THE BLAVATSKY T. S., Washington, D. C., recently decided that the various families connected therewith should band together, take a house, and establish a permanent Theosophical Headquarters. For the present this will be at 1018 8th St., N. W., but a larger establishment is purposed, where visiting members and speakers can be accommodated and feel entirely at home. The multiplication of Headquarters in various cities is a boon to Theosophical interests, and every American Theosophist will rejoice to hear of that in the Capital of his country.

A REMARKABLE ARTICLE, 4½ columns of fine print, appears in the *Cincinnati Commercial Gazette* of August 2d. It is called "One man in many bodies", and is a powerful argument in support of Reincarnation. It purports to be the thought of the well-known Prentice Mulford, communicated through a "psychic medium", and, though somewhat inaccurate in its explanation of Devachan and a little too assured in its identification of reincarnations in history, is marvellously good and correct on most points. A distinguished Western Theosophist says of it, "I regard it as the most important publication in the general interest of the T. S. in this part of the country that has yet occurred."

MISS L. A. OFF, Secretary Los Angeles T. S., writes: "Theosophy has been stimulated at Los Angeles by the exhilarating advent of Miss Marie A. Walsh from San Francisco, whose eloquent lectures have been received with enthusiastic gratitude. Our Woman's Club, devoted to literary and reformatory interests, and the largest and most influential Society in our city, gave her an invitation to address them upon Annie Besant and her life work, to which she promptly responded with a touching and vigorous illustration upon the devotion of this great philanthropist to the wretched and forsaken of London, and her subsequent work in the Theosophical Society. On Friday, July 31st, a powerful address upon Theosophy was delivered to about 150 of our most intellectual and progessive women, which the Club received with the most grateful and appreciative attention. Besides a number of lectures to Theosophists and their friends, she gave a few private parlor-talks, in which the spontaneous effusion of her genius had full play. Her quick apprehension, subtlety of logic, and, above all, her intuitiveness combine to give perfect satisfaction in her answers to queries. They are instantaneous, and always carry the full force of her conviction. It is somewhat rare to find a speaker upon the highest ethical movement of the age who comes into thorough *rapport* with all planes of mentality, and wins the sympathies of an uninitiated and mixed audience. She appears to us to be one of the few who incorporate and test the value of our teachings in the hourly walks of life, and through such alone is Brotherhood made a tangible fact upon our plane."

THE GENERAL SECRETARY is now able to announce the definite engagement as Pandit for the American Section of Prof. Manilal N. Dvivedi of Nadiad, India. He is a B. A. of the University of Bombay, graduating with honors and prizes, has been Inspector of Schools, and is now Professor of Sanscrit. The translations the Professor will furnish will undoubtedly be of great value, and the American Section may well be congratulated on the acquisition of his contributions to the Oriental Department.

A PECULIARLY ABSURD ITEM has been circulating in American newspapers, viz., that the Countess of Caithness has been elected "successor" to

Madame Blavatsky. The biography accompanying this item is its most conclusive contradiction, even if there was no other element of the ludicrous. The only exoteric offices held by H. P. B. were Corresponding Secretary of the T. S. and President of the European Section. To neither has any successor been elected. As to "succession" to her as Head of the Esoteric Section, who can "elect" save the Masters who sent her; and to Them have titles (inherited or bought), money, or eccentricity any allurement? If They have commissioned any one as Their representative, it must be on other grounds than these, one of them being whole-souled and genuine devotion to the aims and work of the T. S., all personal follies and foibles and conceits being utterly dropped. The timid Brethren who are scared by every new piece of nonsense from the press may as well realize that the Masters are not nimkumpoops or reverent retainers of fashionable society.

OBITUARY. Mrs. Alice M. Wyman, Secretary of the Brahmana T. S. of Milwaukee, whose failing health has long warned her friends of the approaching end of this incarnation, passed quietly away on Aug. 4th, after six weeks of acute illness. Her remains were taken to Detroit for cremation. Always earnest, faithful, laborious in Theosophical work, she had the regard and fraternal affection of her own Branch and of Brethren who knew her. **Theosophy ruled and warmed her life.**

OBITUARY. With very deep regret we announce the loss of Dr. John F. S. Gray, President of the Point Loma Lodge T. S., San Diego, Calif. Dr. Gray has of late lived mostly at St. Clair Springs, Mich., where he held a professional situation, so that he was unable to take active part in the Branch work, but his name and character adorned the chair. He was a man of great personal charm, aside from his medical station, and the visit he made to Headquarters last year was never forgotten.

INDIA.

GOOD NEWS COMES from the Blavatsky Lodge at Bombay. Papers are read every week at the Sunday meeting, visitors take more and more interest in Theosophy, and instructive and interesting pamflets are gratuitously sent out by the thousand. In spite of all the opposition of the Anglo-Indian papers and their followers, it seems as if the spirit of H. P. B. was at work in stimulation and help. So much need has been felt for a regular Theosophical organ in Bombay that attempt has been made to supply a monthly family journal with articles on Theosophy, and a scheme to start **an independent organ is under consideraton.**

A SUDDEN CALAMITY has saddened the hearts of all Brethren in Ceylon. Miss Kate F. Pickett of Melbourne, Australia, who had gone with Col. Olcott to Colombo and had begun there an important educational work, was found drowned in a well two weeks after her arrival. In that short time she had secured warm appreciation from every one, and her death is veiled in utter mystery, the Coroner's inquest altogether failing to explain it. On June 27th her remains were cremated in the ancient royal style at the "Alfred Model Farm", over 6000 persons assisting and showing every sign of repect and love. Upon her arrival in Colombo she had joined the Buddhist Church, making the usual profession and taking *pansil*; another convert, according to the local press, being Mr. Bertram Keightley, now General **Secretary for India.**

THE LATE MISS PICKETT.—Mrs. Browne, of the C. M. S. High School, Ellore, writes as follows to a Madras paper :—"My husband and I are, I believe, the only people in India who were intimately acquainted with Miss Pickett, the late convert to Buddhism in Ceylon. We resided with her and her mother for some months in Australia and knew her to be a most estimable young lady, a devoted daughter and sister, notwithstanding the sad peculiarity of her beliefs. She was in the habit of walking in her sleep, and it seems most probable that she fell ino the well while in a state of somnambulism. I shall be much obliged if you will insert this in your paper, as I feel it is my duty as far as I can to clear her name of the suspicions of suicide which now rest upon it".

THE ADYAR HEADQUARTERS' STAFF is to be still further strengthened by the addition thereto of Mr. Sydney V. Edge, an enthusiastic young English Theosophist who will accompany Gen. Sec'y Keightley upon his return in September. While disclaiming envy, it may be as well to say that, should any young English Theosophist of engaging manners, oratorical gifts, and pecuniary independence feel himself impelled to missionary labor, *the United States are yearning for him!*

EXECUTIVE ORDER.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE, LONDON,
27th July, 1891.

As the survivor of the two principal Founders of the Theosophical Society, I am called upon to state officially the lines upon which its work will be prosecuted. I therefore give notice :

1. That there will be no change in the general policy, the three declared objects of the Society being strictly followed out, and nothing permitted which would conflict with the same in any respect.

2. The Society as such will be kept as neutral as heretofore, and as the Constitution provides, with respect to religious dogmas and sectarian ideas ; helping all who ask our aid to understand and live up to their best religious ideals, and pledging itself to no one more than another.

3. The untrammelled right of private judgment and the absolute equality of members in the Society, regardless of their differences in sex, race, color, or creed, are reaffirmed and guaranteed as heretofore.

4. No pledges will be enacted as a condition of acquiring or retaining fellowship, save as is provided in the Constitution.

5. A policy of open frankness, integrity, and altruism will be scrupulously followed in all the Society's dealings with its members and the public.

6. Every reasonable effort will be made to encourage members to practically prove by their private lives and conversation the sincerity of their theosophical professions.

7. The principle of autonomous government in Sections and Branches, within the lines of the Constitution, and of non-interference by Headquarters save in extreme cases, will be loyally observed.

I invoke the help of my Guru and of my colleagues to make the Society a power for good in the world.

H. S. OLCOTT, P. T. S.,
Surviving Co-Founder of the Theosophical Society.

Work in the Leagues.

A steady increase is seen in the field of Practical Work. The principal New York journals published Mrs. Ver Planck's letter describing League Work, and various newspapers through the country had editorial or other notices of it. Five Leagues have now registered, and two more are about to apply. At League No. 1, one member is about to give a picnic to 40 boys at his country residence. Six working girls have been sent to the country for two weeks each : a letter from one naively and touchingly describes the marvels of country sights and sounds. One of the Doctors who visit the slums takes a mid-day meal at the League restaurant, and with this help the matron and her helpers are able to get drug-store orders, to have repairs made in buildings, and to give other sanitary aid. In one case, the mother of a dying infant was given a daily meal that she might have life to impart to her child. In others, the Doctor pronounced the sufferers to be "not sick, but *only* starving." Poor invalids, covered with vermin, are bathed, fresh clothing put upon them, and the place thoroughly cleaned up; the other inhabitants are taught to keep it clean, the necessary articles being given to them, and they are encouraged to "work out" the assistance thus afforded them by helping the League. The *N. Y. World* sent one of its reporters to visit Suffolk St., and through her some clothing, grocery and drug-store orders, cases to visit, and the Doctor's assistance were procured. Kind friends placed a small fund in the hands of the President of the Central League for the use of the Suffolk Street Matron in her visits among the starving poor. Beef was also bought with a portion of the money, and beef-tea was made for those destitute and starving ones unable to take anything else. A helper writes : "We took them beef-tea and flowers ; you should have seen their eyes." Her description of the filth encountered is too revolting for publication. And here was a girl child working among the Sweaters with but a single tattered article of clothing in her possession. These and other sad tales, told to the children taught at the League, have made their impression. The little girls who are learning to sew are going to give a fair, selling the articles made by them to pay the rent of an aged and destitute couple in the neighborhood. These little girls have chosen for their club the name of "Friendly Helpers". A friend sent them two "cutting-out outfits", with two large dolls. These outfits teach how to cut and fit dolls' garments, and an accompanying scale serves to enlarge the patterns for the child's own use. Another friend sent a large barrel of pears for the children and the restaurant. Several small subscriptions have served to give meals where they were most sorely needed ; cast-off clothing serves first to teach mending, and then is given to the bed-

ridden, after purification and a bath. At the League, every mite helps. A Professor of one of our noted colleges has a choral singing class at this League; the girls will later give an entertainment for benefit of poorer neighbors. In Brooklyn League No 2 has established two Domestic Libraries, and visits the poor for the Board of Charities. Still other activities are reported. The President of a Brooklyn Orphan Asylum, pleased with the practical altruism taught during her visit to the League, requested that a theosophist should give a Sunday talk on Karma and Altruism to over 300 children and their teachers. Who next will help this work?

J. C. V. P.

The Oriental Department.

This Department of our work was set on foot in the U. S. with the object of bringing about a closer union between East and West by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

In order to make the work more uniform, the European Convention directed its Secretary to endeavor to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereos so that the two issues may correspond.

As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental work, and it is purposed to utilize it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there so that it might be made the central office for this branch of the Society's activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

Nor should our members judge the Oriental Department by the issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before every thing will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the Gen-

eral Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible. W. Q. J.

NOTICES.

I.

Forum No. 26, and O. D. Paper No. 6, were issued the second week in August; and Branch Paper No. 20, *Krishna the Christ*, read before the Aryan T. S., was sent to the Secretaries on Aug. 13th.

II.

F. T. S. sending notice to the General Secretary's office of change of address are earnestly desired to state of what Branch they are members. Otherwise much time in search is often incurred.

III.

The PATH office has arranged to keep in stock copies of *Lucifer* from last May and onwards, and can thus fill orders for all numbers from May, 1891, without the delay of sending to London.

IV.

The PATH has on sale a limited number of Platinotypes of H. P. B. at $1.50; Photographs of the London Convention, the Household Staff, a group of Col. Olcott, Mr. Judge, Mr. B. Keightley, and Mr. Mead, each $2.00.

It has also the following pamflets, reprints from *Lucifer*: "My Books" (H. P. B.'s last article), 4 cts; "The Theosophical Society and H. P. B." (Mrs. A. Besant and Mr. H. T. Patterson), 7 cts; "Theosophy and the Law of Population" (Mrs. A. Besant), 3 cts.

V.

Under instructions from the publishers, the price for *Lucifer*, to either F. T. S. or outsiders, will, when sent to the PATH, be $4.25.

The wheel of Life and Time moves on and all the creatures die, but Life, Time, and the Self remain.—*Sage of Rajagriha.*